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OCTOBER, 1934

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TABERNACLE AND PURGATORY

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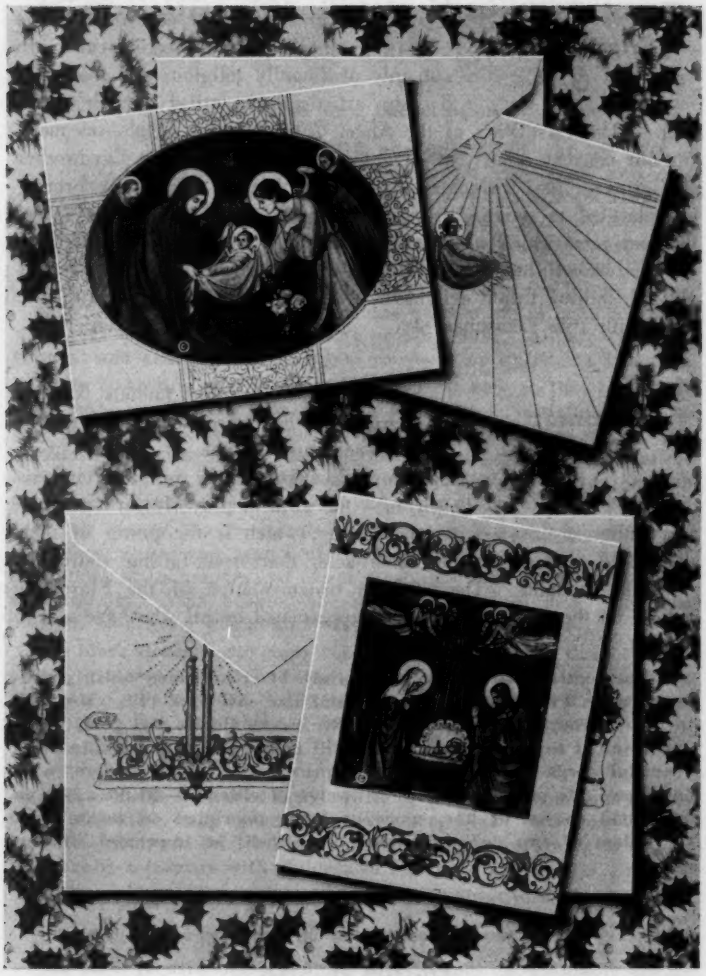

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Attractive standing plaque of the **Little Flower of Jesus**, in colors.

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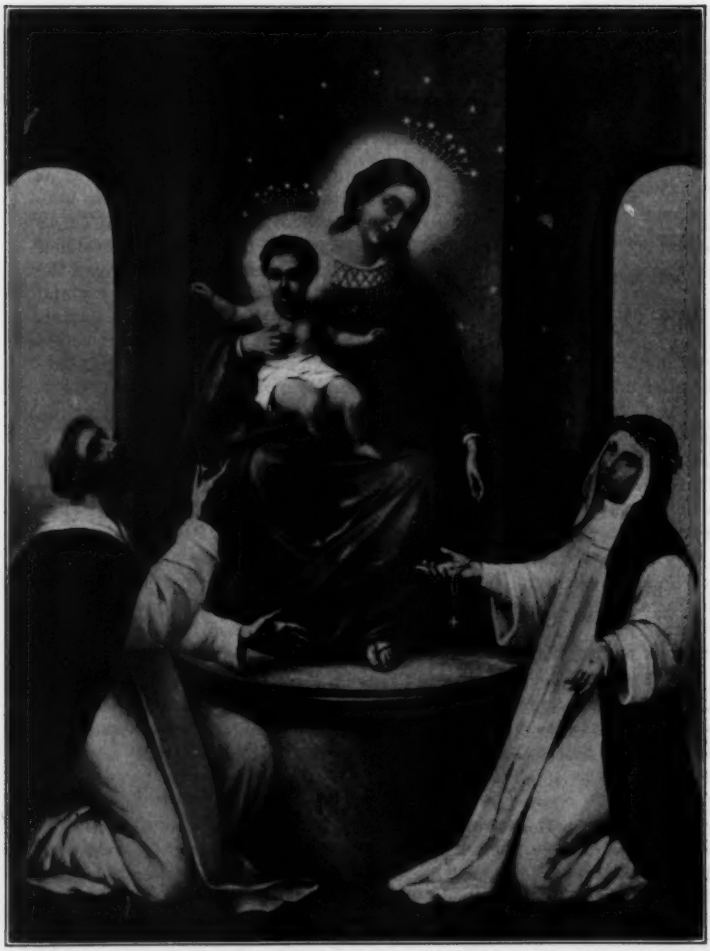

Queen of the Holy Rosary

St. Dominic *St. Catherine of Siena*

"The Rosary will make virtue and good works flourish, and will obtain for souls the most abundant Divine mercies; it will substitute in hearts love of God for love of the world, elevate them to desire heavenly and eternal goods. Oh, that souls would sanctify themselves by this means!

"Those who shall recite my Rosary piously, considering its mysteries, will not be overwhelmed by misfortune, nor die a bad death. The sinner will be converted; the just will grow in grace and become worthy of eternal life."

—Promises made by the Blessed Virgin to Blessed Alanus

Tabernacle and Purgatory

A monthly periodical devoted to the Most Blessed Sacrament and the consolation of the Poor Souls. Price $1.00; Canada, $1.25. Published with the approval of Most Rev. Charles Hubert LeBlond, Bishop of St. Joseph, and the Blessing of Pope Pius XI.

Vol. 30 *October, 1934* *No. 6*

A "Truly Golden Manual"

GREATLY animated with zeal for his office, a bishop once asked St. Joseph of Cupertino to advise him what to do in order to improve the spiritual life of his clergy. The saint, filled as he was with heavenly wisdom, gave the following brief but impressive reply: "You need only take care that your priests pray the Office of the Church with true recollection and say Holy Mass devoutly; then all else will improve." What the Breviary, or the canonical hours of the Church, is to the clergy, that the holy Rosary is to the Catholic lay people. Accordingly, one would only need to see that all the faithful heard Holy Mass devoutly and prayed the Rosary piously in order to improve the spiritual life and morals of Christian society.

An eminent bishop of our own day said regarding the Rosary devotion: "Could I but with fiery tongue cry into the ear of all souls to whom Christianity is dear: *Love the Rosary and pray it fervently! Study the holy Rosary! Read, day after day, in this truly golden manual!*" In addressing a group of pilgrims, about ten months before

his death, Pope Pius IX commended the Rosary to the faithful as his last remembrance, in the following words: "Pray the Rosary in common every evening in your homes! Fathers and mothers, sons and daughters, daily pray this prayer, so beautiful, so richly endowed with indulgences! Accept this, my children, as my parting word and as a remembrance which I leave to you!"

A Pleasing Combination of Oral and Mental Prayer

The Rosary is distinguished from other devotions in that it combines oral and mental prayer in a most acceptable manner. It renders the contemplative easy and the oral exceedingly agreeable. Who does not know how important, yes, how very necessary mental prayer is to a truly pious Christian life? But who is not aware, also, how many Christians shrink back at the very mention of the word *meditation*, thinking this to be something much too high, much too difficult for them? Now, the Rosary instils into these souls, drop by drop, as it were, even without their being conscious of it, that to which they would scarcely venture to apply their lips. In fifteen pictures, the Rosary places before them the most important and instructive mysteries of our holy Faith, and permits them to contemplate these scenes in their order, sustained the while by continual oral prayer, so that pious reflections and salutary resolutions may be awakened in their hearts.

The "Little Gospel"

In each mystery of the Rosary you must vividly represent to yourself the place where the mystery occurred and the persons connected therewith, especially our Divine Redeemer and His holy Mother. Consider what they do or suffer; listen to what they say or observe their silence; enter into the feelings which they experienced in this or that mystery as if you had actually been present, or as if the mystery which you contemplate were at that moment being enacted before your very eyes. When you are away from home, how vividly your imagination brings your loved ones before you; you see them at work, at meals, at recreation, or gathered together in the evening for the family Rosary. You can almost hear their voices, though they are miles away. Similarly you can go in spirit over land and sea to distant Palestine, can picture to yourself the holy places, and can see our Lord as a child, as a youth, as a man, and can hear the words which fell from His Divine lips.

The fifteen mysteries of the Rosary are as so many halting places where we may find our Savior and contemplate Him in some aspect

of His sacred humanity. Beginning at the little chamber in Nazareth, we follow Him through His earthly career, till we leave Him at the right hand of His Father in heaven, whence He shall come to judge the living and the dead. For this reason the Rosary may rightly be called the "little Gospel" of Jesus Christ.

While you pray the ten *Hail Marys*, therefore, let each mystery shine as a light within your mind or rest as a glowing coal upon your heart. But should you find in your heart no inspiring thoughts, or awakening of pious reflections, then cast yourself into the Heart of Mary and observe what took place there at each separate mystery: how she received the angel's message that she was to become the Mother of God; what she experienced when she offered her Divine Child in the temple; how she agonized on beholding her Divine Son burdened with the heavy Cross; and again, with what joy her maternal Heart overflowed in the glorious mysteries. Just as persons afflicted with weak eyes use a magnifying glass to look at certain objects, so must we, whose spiritual vision is dimmed, gaze through the Heart of Mary when contemplating heavenly things. The Blessed Virgin Mary has penetrated and experienced all these mysteries most profoundly. Her Heart will be a true magnifying glass for the eyes of our soul. From her let us learn how to ponder over these mysteries and to draw from them grace and consolation.

A Shield of Faith

A source of difficulty and discouragement in the life of foreign missionaries is the fact that many of the newly converted pagans lose the Faith during the long intervals between the visits which the missionaries are able to make to isolated Christian settlements. Not infrequently, however, do they find the spark of Faith kept alive — yes, even fanned into flame — **by fidelity to the Rosary.** An incident of this kind is related by a missionary of Ost Su Tchuee, China. Among his converts in one of the mission out-posts was an old man of about seventy-five years, named Fou. Returning to this place after some years, the missionary inquired about Fou, and finally learned that there was an old man by this name living some miles distant from a certain village. The missionary determined to seek him out, and sent his attendant, with a guide, to try to locate him. After spending a half day in a futile search, the two men were about to return, when, passing by a hut, they thought they heard someone praying. They went to the open door and found an old man on his knees, his eyes raised to heaven, praying the Rosary. They inquired his name, and found he was the man for whom they were seeking.

When he learned that his visitors were Christians, the old man was beside himself with joy. "Is it possible!" he exclaimed. "I have been waiting so long for a Christian to come. Is there not a missionary to whom I could go and prepare for death?"

"The missionary is at Long-Kong," they answered; "tomorrow we shall bring him to you." Tears of joy ran down the old man's cheeks.

They then asked Fou how he had preserved the Faith these many years amid his pagan surroundings. "I know very little about my religion," he answered, "for in this locality there is not a Christian to tell me anything about God. Since my baptism I saw a priest only once or twice, and that was a long time ago. Now I am sick and feeble and not able to go about any longer. The only relative I have is a nephew, but he is an obdurate heathen and scarcely ever shows himself. I have feared lest I should not die a happy death. For this reason I keep my rosary in my hand all day long and pray the **Our Father** and the **Hail Mary.**"

Thus did this poor unlettered Chinaman preserve the Faith through his devotion to the Rosary, and Mary obtained for him the grace of a happy hour of death. To pray the Rosary devoutly is indeed a holy practice, and one replete with graces.

The Rosary, an Alms for the Suffering Souls

THE Blessed Virgin Mary, who protects her clients against dangers in life and comforts them in sorrow, extends her maternal love also to her suffering children in purgatory. Her motherly heart is moved to grant us special graces if we recommend to her the poor souls, especially if we offer for their release that prayer so replete with indulgences — the holy Rosary. The venerable Father Peter Basto, S.J. imposed upon himself as a penance the duty of praying the Rosary daily for the relief of the suffering souls. Once, overcome with weariness, he omitted his customary devotion. During the night a youth appeared to him, holding a rosary in his hand, and said: "The souls in purgatory are longing for this alms."

Led by an unseen hand, Father Basto proceeded to the church. At the door he was greeted by Our Lady, Queen of the Most Holy Rosary, before whom he knelt and prayed the Rosary devoutly. He realized how mighty these invocations in honor of the Blessed Virgin are for relieving the poor souls in the purifying flames. But his devotion not only assisted them; he, too, was rewarded for his charity and devotion to the holy Mother of God, for not long afterwards he received a singular favor at the same place where he had knelt, despite his fatigue, to give to the poor souls the alms of the Rosary.

O Mary, Queen of purgatory, console and relieve thy suffering children in the purifying flames, and give us so fervent a love for thee that we, too, after death, may speedily behold the glory of heaven!

Mary Watches and Protects

GOD leaves to man his free will. Unfortunately man often uses that Divine gift to turn against his Lord and Creator and to walk the ways of sin. One of the saddest and most disappointing misuses of this free will is sometimes found in the lives of children of truly devout parents. Pious fathers and mothers who have trained their children in the ways of God are later grieved and through sorrow brought to an early grave by the sinful lives of their children. In most cases this defection commences because of bad companions. What anguish to the heart of a loving parent is the sight of a dear son or daughter being lured along the path of perdition through dissolute associations! Yet, never are the prayers and sighs of these good parents lost. Though they pray for years, and for years the souls they love continue to resist grace, still, unknown to the petitioners, our merciful Redeemer and the Mother of Mercy are watching over the wayward ones and protecting them. For those praying for the conversion of dear ones, the life of St. Jutta is inexpressibly consoling.

Though Jutta had reared her son Benignus in the holiest dispositions, he unfortunately became associated with evil companions as he grew older. From being a devout child he gradually became an indifferent youth, and finally a dissolute man. Crushed with grief, Jutta stormed heaven for his conversion. With many tears she pleaded with him to reform, but all to no avail. Though he would seem to improve for a short time, he would again fall more deeply into the mire of sin.

His pious mother's pleadings becoming distasteful to him, he finally, like another Augustine fleeing from his mother, Monica, went into a foreign country. Whilst thus wandering about, plunging ever more deeply into the abyss of wickedness, Benignus one night had a dream. He thought himself standing before the judgment seat of God, and given over to the demons to be tormented. The devil dragged him away and inflicted terrible tortures upon him. Benignus, in his misery, looked about for someone to sympathize with him and help him. Alas! there was no one. The evil one was about to claim him forever when suddenly there stood before him a heavenly prince, who said to the demon: "Cease tormenting him! Lay no further hand upon his soul, *because of the merits of his mother!* Three years of grace are given him in which to change his life." At these words, the evil one vanished.

Now an angel stood beside the bed of Jutta's son, who still felt

painfully the torments inflicted upon him by the devil. He spent the whole day in tears and contrition for his past sins. The apparition was ever before his soul. The following night he was again favored with a salutary dream or vision. A lady of great dignity and wondrous beauty stood beside him. But Benignus knew her not. He had never seen her before. She addressed him with the words: "I bear greetings to you from your mother and command you to return to her, for she has need of you." After these words he neither heard nor saw more. However, by the power of these words he felt himself changed. Without delay he started on his homeward journey.

His mother, believing him to be far away, scarcely recognized him when she beheld him, and exclaimed: "Who are you?"

"I am your son," replied Benignus; "I have come because you called me."

The mother could not understand, but after he had related the circumstances of his vision, there could be no doubt either in his own mind or in that of his pious mother, but that through her prayers the "Refuge of Sinners," ever watching over the souls redeemed by the Precious Blood of her Son, had given to Benignus a salutary warning and obtained for him strength to fulfill his good resolution. So truly did Benignus heed the voice of the Mother of Mercy that he completely changed his life. Later, he entered the Cistercian Order, dedicated to the Blessed Virgin Mary, was ordained a priest, led a saintly life and died a holy death.

O mothers pleading for a wayward child! O desolate souls praying for loved ones wallowing in the mire of sin! Persevere in your supplications, continue your tearful prayers! Mary, the Mother of Mercy, is obtaining graces for the soul you long to save. Unknown to you, she is watching, protecting, and at some time, in some way, even though it may be only by an act of contrition at the hour of death, your prayers will be answered. Countless conversions and graces have been obtained especially through the Holy Rosary.

A Carmelite Priest writes: — "I love 'Tabernacle and Purgatory' much because of its beautiful articles and because of its beautiful pictures. These pictures, allow me to say, are worthy of the ecclesiastical art; they alone, in themselves, constitute already an apostolate, as they form the right taste and foster love and esteem for the Mysteries of our holy Faith and the veneration of our Saints in the Catholic and non-Catholic readers. This *pulchra delectio* is in itself a great good, a great boon — and then, without flattering you, I may say that these pictures keep up the high honor your holy Benedictine Order has in promoting the ecclesiastical art."

Spain's Triumph Through the Rosary

IN SPITE of the furious efforts made to exterminate the Catholic Religion in Spain during recent years, the Catholic outlook in that country is very hopeful, according to newspaper accounts as well as private communications. A letter received from a Benedictine Monastery in..., Spain earlier in the year gives the following information: — "Thanks be to God and to the Blessed Virgin, we are safe from the power of our enemies, which is but *another triumph through the power of the Holy Rosary*. The Rosary has saved the world from ruin; the Rosary saved France from the Albigenses; the Rosary saved Europe in the waters of Lepanto; and now the Rosary has saved Spain from the slavery of Satan. This triumph we attribute to the women, who on election day went from the Church, after hearing Holy Mass, to the place where they were to vote, with a book in one hand and a rosary in the other. While waiting for their turn, they continued to pray. We can say: *Vive Maria! Vive Rosaria! Vive St. Dominic,* to whom this devotion was revealed!'

"Anti-Catholics are stronger here than in any other country. They tried to destroy religion and the Faith in Spain, but they found it was not so easy as they thought; instead of destroying it, they have fortified it. When they took the Crucifixes from the schools, the boys and girls who came to buy some told me that the freethinkers did not want to see Crucifixes in the schools, but now they have to see them in the streets. Not only in Lazcano, but in all Spain, one seldom sees a man or woman who is not wearing a Crucifix, with these words: '*In hoc signo vinces* — In this sign thou shalt conquer.'

"The Feast of the Exaltation of the Cross (May 3d) was celebrated in all the churches. More people than ever before came for the veneration, and many more Holy Communions were distributed than ever before. It was forbidden to teach catechism in the schools, but then it was taught in the churches. The Jesuits were expelled from their institutions, but not from Spain; only the students and the novices had to leave. But now there are more Fathers than ever before, preaching, hearing confessions and performing other good works. The last law was that only lay teachers would be permitted to teach. But what happened? As they did not have sufficient teachers, the Sisters and Christian Brothers put on secular clothes and changed from one town to another. One of the bitterest anti-Catholics said

that it is impossible to extinguish religion in Spain; he said it is like trying to extinguish fire by throwing gas into it. Unfortunately, the anarchists and wicked people thought it would be easy to make Spain a pagan country, but it is not so. God's power is infinite. Instead of extinguishing the Faith, they have, as it were, awakened it from sleep. We are now freed from bad laws. The new Government declared that they will have to restore the religion and peace of the country to its former state..."

This brings to mind the promise of our Lord in the writings of Mother Rafols of Spain, which came to light in a mysterious manner in October, 1931 and January, 1932: "Be not afraid! However many the means and schemes My unfortunate sons may devise for robbing Spain of its Faith, they will not succeed, and I promise thee that for the sake of the just and pure souls... I will reign there in a special manner." "I am prepared to pour out great graces on My beloved Spain, which will be so persecuted by the anti-clericals. But I desire My sons not to give way; I will aid them in all their struggles, and with Me their victory is assured." Mother Rafols herself adds this exhortation toward the end of one of the manuscripts: "The most powerful weapons against the foe are: Reform of life, prayer — private and in common, — supplications — with arms extended in the form of a cross, and the *recital of the holy Rosary*."

True, these are private revelations, and as such deserving only of human credence. Yet the fact that these and other events therein predicted have come to pass, assuredly lends weight to their genuineness. What is here said of Spain may also apply to other countries of the world, in nearly all of which the same forces are at work, with more or less openness, in an effort to blot out God and religion from the hearts of the people. May all Catholics arm themselves with the powerful weapon of the Rosary, which has gained so many victories over the powers of darkness.

To Honor the Queen of the Holy Rosary

HOLY Church has dedicated the month of October to the Queen of the Most Holy Rosary. Besides the daily recitation of the Rosary, a pleasing means of venerating the Mother of God under this beautiful title is to have candles burned in her honor before the Eucharistic Throne of her Divine Son.

In our Adoration Sanctuaries at Clyde and Mundelein, many candles burn day and night before the Most Blessed Sacrament constantly there exposed. For an alms of 50 cts., a large wax candle will be burned a day and a night for your intention; for $3.50, one week; and for $12.00, an entire month.

Mary's Highest Dignity

For the Feast of the Maternity of the Blessed Virgin Mary, October 11th

ADAM and Eve were plunged in sorrow. The fatal sin had deprived them of the joys of paradise, the complacency of God and the state of innocence. This picture is sketched for us in the first pages of the holy Bible. But there is another image, one of *hope*, which gleams even above the serpent, amidst the foliage and fruit of the forbidden tree. It would seem there was a struggle between justice and love in the heart of the Heavenly Father, but at length His words of promise rang upon the air: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. iii. 15).

This victorious woman, this great sign, St. John beheld as the mysteries of the Apocalypse were revealed to him. It was the Mother of our Redeemer, Mary, the Mother of God. Above the portal of paradise, guarded by an angel with a flaming sword, arose the consoling vision to our first parents of the Mother and Child. As the ages passed, the prophets foretold, the patriarchs expected, the chosen people longed for the moment when a virgin should conceive and bring forth a son. In the fulness of time that moment arrived, when the Angel Gabriel greeted a sinless maiden with, "Hail, full of grace"; when the humble Virgin surrendered herself to the almighty power of God and said: "Be it done unto me according to Thy word." "And the Word was made flesh, and dwelt amongst us." The Word, the Second Person of the Adorable Trinity, assumed flesh in the womb of the Virgin, *who at that moment* became the *Mother of God!*

In these words, *Mother of God,* we have expressed the entire significance of the dignity and prerogatives of the Blessed Virgin. Her Divine maternity is the source of all her other privileges, favors and graces. By it she is distinguished from all other creatures; by it she enters into special relations with the Most Blessed Trinity. The Heavenly Father has chosen her from all eternity and honored her as the creature destined to be the Mother of His Son. The Eternal Word effected in her the most intimate and tender relations of mother and child. The Holy Ghost chose her as His special dwelling, yes, as His Bride, and operated in her the masterpiece of God's almighty works — the incarnation of the Eternal Word, making her God's true and immaculate Mother.

Holy Church honors Mary, loves Mary and invokes Mary, and the foundation of all this homage is her sublime prerogative of *Mother of God.* The individual faithful follow the example of Holy Church; they draw near to Mary. She attracts them powerfully, for she is the Mother of the Redeemer and therefore has a special love for the redeemed. By the Divine maternity, God has raised to the supernatural the holiest, noblest and most tender bonds among men.

Ah, who can ever estimate, comprehend or express the dignity, the elevation of the Blessed Virgin in becoming the Mother of God! Who is there that, penetrated with a lively faith, will not cry out with the "Angel of the Schools," St. Thomas, "This title has made Mary something infinite, because of the infinite good which is in her Son." God is infinitely powerful; whatever wonders He may produce, He can always produce greater. Yet we need not fear to say that, all-powerful though He is, He could not make Mary either greater or more noble than He has made her in her dignity of Mother of God.

O Mary! We are happy to proclaim, with the Church, that thou art truly the *Mother of God.* We joyfully acknowledge that it was thou who didst "bring forth" the First-born by excellence, called by St. Paul "the First-born among those who are conformable to His image" (Rom. viii. 29); that it is thou, and thou alone, who art entitled to the literal application of those sacred words, "He that made me rested in my tabernacle" (Ecclus. xxiv. 12); and that, as the Eternal Father says to His Son, "Before the day-star" of time "I begot Thee" (Ps. cix. 7), so thou canst likewise say to Him, "and I also begot Thee, *in time!*" We venerate, then, and honor with all our heart thy Divine maternity; we offer thee all the homage due to thy incomparable dignity, O Mary, Virgin Mother of God!

ONE YEAR'S SUBSCRIPTION FREE

WITH so many millions in the Middle West affected by the unprecedented drought, and the additional millions in our large cities needing relief, many are being reduced to need, and everyone must economize. Among this number we know are many of our faithful readers. Those who are finding it difficult to keep up their subscriptions during this period of depression will welcome this announcement: —

Until further notice, THE SUBSCRIPTION PRICE OF "TABERNACLE AND PURGATORY" WILL BE REDUCED TO $2.00 FOR THREE YEARS — BOTH FOR RENEWALS AND NEW SUBSCRIPTIONS. (For Canada and foreign countries, $2.50.) The rate for one year, however, will remain the same — $1.00 for domestic, and $1.25 for foreign subscriptions. By renewing for three years, you will receive ONE YEAR'S SUBSCRIPTION FREE.

The Divine Sun

To Shed Its Rays on Buenos Aires, Argentina, South America

LOVELY month of October! Month of the holy Rosary! Month of Christ the King! Fittingly has it been chosen for the celebration of the 32d International Eucharistic Congress at Buenos Aires, Argentina, South America. For over thirty years, Christ the King has influenced this great Republic. With Chile, it was among the first to resort to arbitration in its national difficulties. In a truly Christian spirit, these dissenting provinces sealed their treaty of peace by erecting on the highest point of the Andes a colossal statue of Christ. The Divine King of Peace has since spread His hands in benediction over these countries, and the blessings of peace have descended upon their inhabitants. It is a magnificent spectacle to behold the "Christ of the Andes" as a luminous figure in the early dawn or at the setting of the sun, elevated on the pinnacle of the mountain, reminding one of the ostensorium raised in benediction over an adoring congregation.

From October 10th to 14th, Buenos Aires will become a great ostensorium-city, over which the Divine Sun will rise in triumph and shed Its sanctifying rays into the hearts of peoples gathered from forty different nations of the earth.

Typically loyal to Christ, their King, the people of Buenos Aires have chosen their national flag as the background for the Eucharistic Congress emblem. It is made in the form of a shield, because the Blessed Sacrament is our defense in life and in death. The national flag, symbol of their fatherland, is blue and white — Our Lady's colors, and for this occasion is surrounded by a border of white and yellow, colors of the papal flag, to signify the unity of the faithful in their obedience to the Vicar of Christ. The lower part is modeled on the shield which Don Juan de Garay gave to the City of the Most Blessed Trinity of Buenos Aires: a crowned eagle, sheltering under its wings four eaglets and upholding in its claw a red cross. It is symbolic and prophetic: Buenos Aires rose into being illuminated by the life-giving Cross and is truly queen and mother. On the shield, Buenos Aires, symbolized by the eagle, raises aloft with holy pride, in a radiant ostensorium, Christ the King, to whom the "Sun of Liberty" cedes its throne on the folds of Argentina's national flag. The faith and piety breathing in this significant emblem are a visible expression of an inward prayer that Jesus Christ, God and Man, may be recog-

nized as King of the world and acclaimed as Lord of mankind.

One and one-half million pilgrims are expected to attend the Eucharistic Congress. This will be the first International Eucharistic Congress held in South America. The Argentine Government is officially lending its support to the Congress; also, the national authorities are co-operating with the Catholic Church in preparation for the accommodation of the pilgrims who are expected to be in Buenos Aires for four days. The principal ceremonies are to be held in Palermo Park, the magnificent gardens which stretch for twelve miles along the River Plate, — an ideal site for such gatherings. In fact, it is conceded to be the most beautiful setting ever provided for any previous Eucharistic Congress.

In keeping with the needs and spirit of our times, the official themes for the public discourses are: "The Social Reign of Jesus Christ," "The History of the Veneration of Jesus Christ, King, in South America," "Christ, King in the Modern Life and His Relations to Catholic Action."

Let us pray, in the fervent words of the official supplication, for the success of the Congress: —

"O Jesus, our Lord, we believe that Thou art really, truly and substantially present in the Most Holy Sacrament of the Altar; that Thou dost daily immolate Thyself for our salvation in the holy Sacrifice of the Mass, and dost fortify our souls, giving us Thyself as our food in Holy Communion. O Jesus, our Lord, bless the Eucharistic Congress we are about to hold, for Thy greater glory. Do Thou crown it with the most perfect success. May the love of Thy Divine Heart triumph over the indifference of mankind. May the knowledge of Thy Real Presence in the Blessed Sacrament more and more increase, and may all hearts become more and more inflamed with the love of Thee who art Love itself.

"O Jesus, our Lord, from the holy tabernacle where the angels keep Thee company and glorify Thee in satisfaction for our ingratitude, turn upon us Thy merciful gaze to the end that in our beloved country we may experience the power of Thy love and everywhere in the world the souls of Thy brethren may become enamored of Thee... O Jesus, our Lord, do Thou enkindle the hearts of all with love for the Holy Eucharist. Spread the practice of frequent Communion and the daily intimacy of good souls with Thee, who art the very Life. And may all the peoples of the earth, prostrate before the Most Holy Sacrament, acclaim Thee their King forever and ever. Amen."

FOR SALE A five-room house, with cellar, electricity and gas. One acre of land, garden, and garage. One block from Catholic church and school; across the street from High School. For further information write to: Mr. P. J. Esser, Pilot Grove, Mo.

Know and Explain Your Catholic Faith

By Dr. Thomas E. Purcell, K.S.G.

The Miracle of the Ages

FROM all parts of the world pilgrimages are made to centers of Catholic devotion. Lourdes in France has its hundreds of thousands of pilgrims annually. The Shrine of Our Lady of Guadalupe in Mexico and of St. Ann de Beaupre in Canada, likewise number their visitors by thousands. All over the world there are places noted for miracles, and it is a most edifying sight to see the piety of the pilgrims who journey long distances to visit these beautiful shrines of devotion. To few, however, is given the opportunity to visit distant shrines. But we must not be discouraged, because in our very midst there is a Shrine that surpasses all others. In our parish church, whether it be a great cathedral or an adobe hut, there is enacted daily the greatest spectacle that the eyes of man ever beheld — the Mass, the central act of worship of the Catholic Church. The Sacrifice of the Mass is the miracle of the ages. Nothing has ever approached it since the Incarnation. Miracles of grace are daily occurrences there, and unbelievable miracles about which the world knows nothing have occurred in every Catholic church in Christendom.

The Central Act of Worship

When we contemplate this stupendous act, human imagination staggers, and we can only bow down in humble worship of the God who comes down from heaven to the most humble as well as to the most magnificent altar, to be present with us. While this conception of the Mass is plain to the Catholic, what about our separated brethren? It is obvious that without the gift of Faith it is not possible for them to see as we do, and we must appeal to their common sense to give them even an inkling of the meaning.

Protestantism prides itself upon what it calls "Bible Christianity." The average Protestant layman can quote and does quote Scripture fluently. Then we should meet him upon this ground, because he will be seriously impressed with nothing else. In the sixth chapter of the Gospel of St. John the Evangelist, we have a very definite promise of the Eucharist given by Christ a year before the Crucifixion: "I am the Bread of Life... that if any man eat of it, He may not die." "If any man eat of this Bread he shall live forever, and the Bread which I will give is My Flesh for the life of the world." "Except you eat the Flesh of the Son of man and drink His Blood, you shall not have life in you" (John vi. 50-54). To some, this was incredible — a hard saying. Some even of His disciples fell away and walked with Him no more. But St. Peter voiced the sentiments of the apostles when he said: "Lord, to whom shall we go?" (Idem. 69.) It is true, another sacrament was to precede this. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God" (John iii. 5).

Unmistakable Promise of Christ

The Holy Eucharist is declared by St. Thomas to be the end of which Baptism is the means. Coupled with these scriptural references there is the statement of Bishop Hedley — the most beautiful and logical common-sense summary it has ever been my pleasure to read: —

"You behold Him (our Lord) at the point where two epochs meet. That night the ancient Law was to cease. That night the long period of preparation, of hope, of prophecy, of instruction, which had lasted from the Egyptian exodus to that hour, was to end. The old rites, the sacrifices, the Temple worship, was to be finished with; the old ordinances — which, as St. Paul says, carried with them, as ordinances, no grace, but only penalties for disobedience — were to die out, to fade as the stars when the sun is coming. The great Sacrifice was, once for all, to be accomplished. Tomorrow, the Lamb that was foretold from the beginning of time and from eternity, was to offer that to the Eternal Father which would forever make all other offerings superfluous. But at the last moment of intercourse with His chosen ones, our Lord was most certainly thinking of something else than His own Passion.

"The awful Sacrifice of that Friday was to last long, but it was to be over in a few hours. Jesus was looking forward into the vast and dark future — the future with its generations and its millions of souls, not one of whom was to witness what was to pass on Calvary, not one of whom was ever to look upon his Savior in the flesh. What were these to have? How were they to carry on their worship? How were they to make sure of the grace that was to save them? Was the Incarnation to be nothing but a history? Was the Cross to be only a memory? Conceivably, it might have been so... But practically the salvation of future millions required, besides an indefectible teaching Church, a dispensation of perpetual outward and public worship and the continued renewal, tangible and impressive, of the outpouring of Calvary. Only thus could men in great numbers be saved. It was, therefore, with the coming centuries in His view, that He said, 'With

The Outpouring of Calvary Perpetuated

desire have I desired to eat this Passover with you' (Luke xxii. 15); because it was to be the occasion of the establishment of the New Covenant, with a worship, and rites, and ordinances, fitted to keep men up to the level of such a stupendous Divine interference as the Incarnation and the Passion."*

Obviously, a liberal education can be secured through study club work. Once the individual begins to search, great avenues open up which are so intensely interesting that his curiosity will be excited to follow out some investigation, and this will dovetail into so many others that there is no end to where he may go. And when it is found that the history of the Church is so interwoven with all human activities, with culture, the arts and sciences, education, exploration, diplomacy, etc., his interest will continue almost in spite of himself, and gradually he will begin to appreciate more than ever before, the grandeur of the institution to which he belongs. As he goes on, he realizes that without the influence of the Catholic Church, civilization would have failed centuries ago; and when he gets to that point, he will lose the "inferiority complex," so common among the Catholic laity. He will look about him with an entirely different attitude of mind, proud of his religion, willing to assist his separated brethren to a better understanding of that which the Church stands for, yet not proselytizing, because only by supernatural grace is the gift of Faith bestowed.

The Catholic Church, a Power through the Centuries

When the laity in our country shall have reached this point, then it can be said that they are taking their place in the ranks of the Church Militant. So, while it may seem presumptuous for a layman to even attempt to write anything about the Mass, we must realize that the Mass is the central act of worship of our religion. We must also realize, from our contact with our separated brethren, that it is the most misunderstood, and we must try in a feeble way to give a layman's viewpoint. A non-Catholic once said to me: "If I could believe what you say is true, I would go on my knees to your church," and I have often wondered if that statement should not make us of the laity "Think."

"The hope of the future and the best insurance against persecution is a well-informed laity... The Church is suffering today because of conventional history setting out things that are not true... We should not allow a misstatement to go unchallenged." —Dr. Thomas E. Purcell

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Catholic book companies, notably Benziger Brothers in New York and Chicago, and the Herder Company, St. Louis, Missouri, will gladly give lists and prices of literature pertaining to the Holy Mass. "The Holy Eucharist," by Bishop Hedley and Cochem's "Explanation of the Holy Mass" are both excellent works.

*See "The Holy Eucharist," by Rt. Rev. John C. Hedley, Chap. 1.

The "Well-Spring of Grace"

THE adorable Sacrifice of the Mass is not only the central act of worship of our holy religion, and the miracle of the ages, but it is likewise the true *well-spring of grace.* It is an inexhaustible treasury, whence sinners as well as just may draw the riches of which they stand in need. It is the fountain of which we all must drink if we would remain steadfast in the practice of virtue or be purged from our sins. But who can appreciate aright or make any use of that of which he knows nothing? Few forms of Catholic Action are more desirable and necessary today than to make known the inestimable treasures that lie hidden in the adorable Sacrifice of the Mass.

To bring home to all the Divine reality of the incomprehensible Eucharistic act which our Lord Jesus Christ daily reproduces through the mystery of His presence, let us recall, in the words of the Catechism of the Council of Trent, the doctrine which all believing Catholics accept on faith: "Of all the sacred mysteries bequeathed to us by Christ as unfailing sources of grace, there is none that can be compared to the Most Holy Sacrament of the Eucharist.

"The Holy Eucharist was instituted by our Lord for two great purposes: To be the celestial food of our soul, preserving and supporting spiritual life, and to give to the Church *a perpetual Sacrifice,* by which sin may be expiated, and our Heavenly Father, whom our crimes have often grievously offended, may be turned from wrath to mercy, from the severity of just vengeance to the exercise of benignest mercy... but also a sacrifice of propitiation, by which God is appeased and rendered propitious." (Catech. Council of Trent, P. II.)

A full realization of the treasures of the Mass is a vital need for Catholics always and everywhere. For the Mass alone counts; its worth is infinite, its efficacy embraces all the earth — and beyond.

This is a mysterious and awe-inspiring teaching, even to the pious believer. Nor does the Catholic wonder at the hesitating surprise of our non-Catholic brethren who, having been ruthlessly deprived of the life-giving mysteries of Christ, ignorantly believe that the Mass is a medieval innovation.

"In the Splendor of the Morning Sun" and "God Himself Our Sacrifice" are two booklets, each of which contains in its sixty-four pages the essence of volumes on the Mass. 10 cents per copy; reduction for quantities of 100 or more.

Benedictine Convent of Perpetual Adoration, Clyde, Missouri

Redemption by Merciful Love

N HIS encyclical letter for the nineteenth centenary of the Redemption, our Holy Father the Pope has written words which he wishes to be heeded, not only by his spiritual children, but by all mankind. We should receive the words of the Vicar of Christ as though they were addressed to us by Christ Himself, and by the whole-hearted sincerity with which we assent to them, allow them to sink deeply into our hearts. We should wish to see them transmitted to the ends of the earth, and be ready to do what we can, personally, to accomplish this.

The message brought to us is one of supreme importance and is intended to produce results that will bear eternal fruit. For the well-springs of grace are open ever more widely, in order that the souls of men may be purified, converted, transformed: that they may quench their thirst and find life, true life, "Life more abundant." (John x. 10.) Let us approach and drink of the *water of life*. Let us become the willing conquests of grace. So shall we make of this most sacred year a year of triumph and glory for Him who is the very incarnation of love and mercy, and whose wish it is to be acknowledged and proclaimed everywhere as such — that is to say, as *Merciful Love*.

We are invited by the Holy Father to reflect in a very special way on the great fact of our Redemption, that stupendous work of Divine efficiency achieved by Jesus Christ — or rather, that whole series of stupendous and Divinely efficient works, so amazing to contemplate in their depth and transcendence. For how can we express the feelings that fill our minds as we gaze on the mysteries of our Faith, and see them glow and burn in the pure incandescent flame of God's love — a love so extraordinary and incomprehensible that it made even Christ Himself exclaim: "God so loved the world as to give His only begotten Son... that the world may be saved by Him" (John iii. 16, 17). These words are not merely a thing of the past, for even now the Holy Spirit is repeating them in the depth of our souls, thus fulfilling His mission in our regard.

Indeed, as we kneel before the Tabernacle, or gaze intently on our Crucifix, in company with Mary, our Mother, and think of all our Lord has done for us, do we not hear this same Holy Spirit saying to us interiorly: —

"Behold to what an excess thou hast been loved! Jesus, thy Savior, hath delivered Himself for thee, that thou mayest not die, but live, and pass from this world to eternal happiness. Therefore

it is that He hath given thee the Church, and that He offers thee, through her, everything needful for thy sanctification and salvation; thou hast but to *will* it, and all is thine! . . . What shalt thou call a God who has so loved thee, and who has done all this for thee, yes, all this, even unto bathing thee in His own most Precious Blood poured out for thee upon the Cross, even unto feeding thee with His Body and Blood that thou mightest live by His life!"

God Stoops in Pitying Love

St. John has told us the name of this God. It is *Love*. (1 John iv. 8.) Yes, God is Love, infinite Love, the very Fount of Love; Love that of necessity must love Itself. But what shall we call this God of Love in His relations with His fallen creature, man, who has turned away from Him and offended Him? Ah, now we must call Him *Merciful Love*, for in His pity He stooped down to wretched man and opened to him anew the heaven he had lost by sin.

And why, we may ask, this excess of love? It was to gain possession of our hearts, that He might reign over them by love. This is the domain over which He desires to reign as King, for He is the King of Love. He has loved His subjects even unto the shedding of His Precious Blood, and for love of them remains in the tabernacle till the consummation of the world.

Nineteen centuries have passed since the accomplishment of this marvelous event in the world's history — since Merciful Love in person came down upon the earth. And in spite of man's rejection of His love, in spite of man's ingratitude, in spite of man's scorn and outrage, He has never withdrawn the gift once made of Himself. Far from so doing, He has ever made fresh overtures, bestowed fresh graces; He has ever continued to seek after the strayed sheep, to send shepherds and missionaries, and to knock at the door of men's hearts. For nineteen centuries, He, the Master of the world, the Creator of the universe, has been crying out unceasingly from the Cross and from the Sacred Host: "My son, give Me thy heart!" The Cross and the Eucharist are His royal thrones where He awaits the homage of His subjects — the homage of love.

What return has been made for all His love? Love calls for love. Can we look on coldly at such an excess of merciful love on God's part, and such an excess of ingratitude on ours? Oh, why does there not break forth from the whole human race a cry of passionate gratitude and petition for forgiveness? Why do not men thus show that they possess that faith which is the condition of salvation, and give proof of the love they owe their God?

Shall we not at least take advantage of this Jubilee Year to give expression to our feelings of gratitude, faith, confidence and charity? Shall we not proclaim the glory of Merciful Love and do all in our power to hasten His reign? From the Cross He is still saying to us, as He did in His mortal life: "And I, if I be lifted up from the earth, will draw all things to Myself" (John xii. 32).

Hasten the Kingdom of Love

The King of Love cries out to us today, as when He walked on earth: "Love one another as I have loved you" (John xv. 12). And He continues: "There must be a reawakening in the souls of men. They must be taught to read My merciful love in My crucified Body as in the pages of an open book. O man, you who at this very moment are looking upon Me with the eyes of your mind, know that while I hung upon the Cross in an agony of pain, My Heart was on fire with love of you. I was dying for love of you, that you might live. I had deliberately chosen suffering for My portion in order that you might be eternally happy. I offered Myself to My Father on the Cross as a ransom for you, and I offered you to Him enclosed within My Heart. Will you not believe in My love?

"Remember My terrible sweat of blood, the long hours of My Passion, and all I endured on Calvary. The future lay unveiled before Me, and I saw therein all those who would one day believe in My merciful love. They were a cause of solace to Me; I offered to My Father all the glory they would render Me. Oh, let all who love Me unite together to offer Me all possible glory on behalf of the whole world. Let them do all they can to make Me known for what in truth I am, that is to say, as the Supreme Good, as Merciful Love, as the Redeemer of mankind, whose glory they shall be in heaven."

Let there be but one cry heard from one end of the earth to the other in this Jubilee Year of the nineteenth centenary of the manifestation of Merciful Love: Glory, love, honor, praise, thanksgiving, be rendered to Merciful Love! By Him we were drawn from the abyss when by sin we had been ruined. By Him heaven was opened to us... It is His wish that we should live by His life, that we should love one another, that we should be kind and merciful, that we should forgive one another, for which of us can say that we never sin and never need our Heavenly Father's forgiveness!

May this Holy Year be *holy* in the true sense of the word, a veritable "Jubilee Year." This it will be if disunion and enmity cease to exist, and if the coming of the Kingdom of Christ be hastened throughout the entire world.

To be concluded.

Reverence

SAINT Augustine repeatedly exhorted the laity to receive Holy Communion, realizing its power to weaken the evil passions, to increase sanctifying grace, to impart strength for the practice of virtue and to lead souls to holiness of life. However, he was equally insistent that they should approach to receive the holy Body and Blood of Christ *with the utmost reverence and modesty*. After stringently impressing upon them the duty of observing the customary fast, he further admonished the men not only to wash their hands with water, but to purify their consciences by giving alms. He reminded the women that they should approach the Sacred Banquet not only with purity of body and sinlessness of heart, but also modestly attired.

St. Paul and St. Augustine would most assuredly use scorching language did they witness the shameless garb of some women approaching Holy Communion in our days. The awkward draping of the newly-converted Christians in heathen lands is artistic compared to the modern dress, which consists principally of a sack skirt and a mere cape, leaving bare not only the arms, but also the shoulders, arm-pits and back. The utter disregard of the sanctity of the house of God and reverence for the most holy Body of our Lord displayed by women thus attired deserves the reprimand of St. Ambrose administered in the fourth century.

On a certain feast day, the holy bishop met a woman in extravagant and unbecoming attire, approaching a church in Milan. He stopped her and asked: "Where are you going?" — Everyone in Milan knew the saintly, learned bishop, and a flood of vain thoughts swept through the lady's mind at being thus addressed and honored by the notice of the renowned bishop. — "To church," she answered with satisfaction, hoping to impress him by her piety.

Alas! she was soon to be stripped of her vainglory, for, gazing upon her, St. Ambrose sternly exclaimed: "To church! Why, one would think you were going to a dance or to a circus! Begone from here, sinful woman! Go, and in secret weep over the sin you have committed by appearing in such immodest attire! Go, and return not to speak to our Lord in His holy house in such vain, gorgeous apparel, by your shamelessness dragging souls down into sin and hell!"

Centuries later, St. Charles Borromeo was equally unbending in his demands that the Blessed Sacrament should be withheld from everyone who was immodestly dressed.

Pope Innocent XI (1676-89) commanded his priests by a strict decree to refuse Holy Communion to any woman who should appear at the Holy Table improperly clad. Time was when such nudity as we behold in our churches today was not permitted even in the theatre. One year, at the opening of the opera season in Vienna, the opera house was filled with members of the imperial family and the

Compare the modest attire of these erstwhile pagan girls, sweltering in the African sun, to the shocking immodesty of some of our Catholic young ladies in America!

nobility. The first singer appeared on the stage in a low-necked bodice with short sleeves. Instantly the virtuous Empress, Anna Maria, wife of Emperor Ferdinand I of Austria, left her seat in the royal section, advanced to the stage, and taking the shawl from her own modestly covered shoulders, draped it to conceal the bare arms and neck of the humiliated singer.

Jesus Desires and Deserves Modesty

A similar courageous attitude on the part of some of our devout, refined women who are examples of Christian modesty, would gradually bring about a change in the attire of many foolish women, not only in the theatre, but above all, in the house of God.

Our own bishops have raised their voices in unison with that of the Holy Father, inveighing against immodest attire, especially in church and when receiving the holy sacraments. Archbishop Shaw of New Orleans calls the prevailing fashions "a shocking disregard of the elementary principles of ordinary decency." He calls them "appalling" and adds: "It is a question whether the licentious woman

of the degenerate Roman empire surpassed her modern sister in immodesty of dress." One Child of Mary remarked: "I would not be seen outside the bathroom in the garments some of my sweet, modest classmates of last year now wear to the Communion Rail."

Not long ago, Cardinal Billot in Rome refused Holy Communion to three fashionably and improperly dressed women. It caused a great sensation in Roman society circles, and was probably a humiliating surprise to the women directly concerned. The Cardinal unhesitatingly told them to return home and attire themselves becomingly. He was but putting into practice the repeated admonitions of the Sovereign Pontiff and following in the footsteps of saintly prelates throughout the ages, all of whom realized that modesty of attire is a form of respect which Jesus the most holy, the most pure, desires and deserves from those who enter His house or receive His sacred Body and Blood.

Little Flower Mag. May 1920

St. Philip's Favorite Invocations

THE saints and spiritual directors have at all times recommended devotion to the Heavenly Mother as a means for souls to triumph over temptations against the holy virtue of purity. For this intention, St. Philip Neri addressed with special preference two fervent prayers to the Queen of Virgins. The first was: "Virgin Mary, Mother of God, pray to Jesus for me!" The second consisted of two words, the titles which remind us of the most beautiful prerogatives of Mary: "Virgin and Mother!"

St. Philip used to say that these two short ejaculations embody all the praises of Mary; first, because they express her most beautiful name; and secondly, because they indicate her two glorious prerogatives of Virgin and Mother, as well as her incommunicable title "Mother of God." With these two invocations he composed a rosary which he often prayed with his penitents. He carried the chaplet with him constantly, and all who devoutly recited these pious invocations received many graces, especially the grace to conquer the vile suggestions of the infernal enemy against holy chastity.

A pious soul who was violently assailed with bad thoughts came to ask him for a remedy against these dangerous seductions of the impure spirit. St. Philip advised her to pray this rosary, which consisted in saying the above invocations to Mary alternately sixty-three times (doubtless to honor the number of years which the holy Mother of God spent on earth). The penitent followed the saint's advice and soon regained interior peace and a quiet conscience.

As She Neared the Eternal Shore

Continued

Words uttered by St. Teresa of the Child Jesus during the last five months of her saintly life, faithfully recorded by her sister, Mother Agnes of Jesus. Many of these sayings are not recorded in the biography of the "Little Flower," nor elsewhere.

May 15, 1897

SHOULD our Lord not see my works — an impossibility — it would not grieve me. I love Him so much that I would like to give Him pleasure by my love and little sacrifices even if He did not know that they came from me. If He knows and sees them He is in a manner bound to repay me. . . I would rather not cause Him this trouble." — What perfect poverty of spirit these words manifest! Teresa would be nothing and Jesus all! Because of her identification with Jesus she rejoiced deeply and constantly with Jesus in the thought of God's beauty, lovableness, power and wisdom. Self was entirely forgotten. "God is happy, God is happy; that is happiness enough for me," was the principle of her spiritual life.

"I should like to be sent to the Carmel at Hanoi to suffer much for our dear Lord. If I get well I would wish to go there to be all alone, to have no consolation whatever, no earthly joy. . . I know very well that our dear Lord has no need of our works. I am sure that I could render no services there. But I would love and suffer. That is what counts with Him."

St. Teresa, in these words, was but re-echoing those of the sublime doctor and mystic, St. John of the Cross: "A Christian ought to rejoice, not because of his good works and virtuous life, but because his life and works are sweet *solely for the love of God,* and for no other reason. A Christian. . . must keep in mind that the value of his good works, fastings, alms-giving, penances and prayers, does not depend upon their number and nature, but *on the love* which moves him to perform them for God." Suffering is the fuel of love. Love is holiness, but the price of love is pain.

I (Mother Agnes) spoke to her of different exercises of piety or ways to practice perfection which certain authors advise and which discourage many souls.

"So far as I am concerned, I no longer find anything in books except in the Gospel. This book is sufficient for me. With bliss I listen to this Word of Jesus which tells me everything

* This translation has been made expressly for "Tabernacle and Purgatory." Comments in small type are by Rev. B.

that I must do: 'Learn of Me, because I am meek and humble of heart.' This word gives me peace according to its promise: 'And you shall find rest to your souls.' " (Matth. xi. 29.)

At a very early age, the "Little Flower" learned to appreciate Holy Scripture. From its inexhaustible fountains she drew daily the waters of devotion in her meditation and the Divine Office. She realized that all spiritual books are an explanation of that great book, the holy Gospel, and that it is the simplest of all. In it she found the rule of life: "Be ye perfect as My Heavenly Father is perfect." Sister Teresa held the opinion of St. John of the Cross, that most eminent doctor of the spiritual life: "What is needed... is not writing more or speaking more or reading more, whereof ordinarily there is an abundance, but it is to be silent and to act... The soul needs only to put in practice what she knows, with generosity, silence and attention, in humility, charity and contempt of self." In fact, nothing is of any value in the spiritual life except that which ends in the practice of virtue.

Humility is the virtue of our Lord Jesus Christ, of His Blessed Mother and of the greatest saints. "It contains all virtues," says St. Vincent de Paul, "and when it is sincere, introduces them into the heart." Humility gives *peace*, because it is the most powerful weapon to conquer the demon. It gives *peace*, because of all the means of preserving union and charity with our neighbor, holy humility is the most efficacious and the best. A soul detached from all things and possessing profound humility with unlimited confidence is capable of the highest graces.

The Little Flower was for a time Mistress of Novices. With regard to the novices, she said: —

"I scatter the good seed which God places in my hand, to my little birds, left and right. Then come what may, I do not trouble myself further. Sometimes it seems as though I had scattered nothing. At other times it accomplishes good. Our dear Lord tells me, however: 'Always give to Me without anxiety about the success.' "

A soul detached from self-love and self-will is equally indifferent to success or failure. Often there is more love of self than love of God in an inordinate desire for success; frequently it is for self-exaltation instead of the glory of God. This saying of Sister Teresa's shows her to be perfectly detached, realizing that the humiliation resulting from failure in an undertaking often brings more honor to God than brilliant success. Sister Teresa never sought to go ahead of grace in her spiritual direction of others. Her one desire was to lead souls to God, and she relied on Him to fructify the seed in His own good time. To be continued.

Feast of St. Teresa of Lisieux (The Little Flower)
October 3d

Make a Novena in honor of this saint, in preparation for her feast. Send for our 64-page booklet, with sketch of her life and prayers. 10 cts. per copy.
Address: *Benedictine Convent of Perpetual Adoration, Clyde, Missouri*

United in Joy

LETTERS bearing postmarks of the "Celestial Empire" are not uncommon in our mail bag. They are the result of correspondence with the needy missionaries in China, to whom, over a period of twenty years, we have been endeavoring to bring consolation by alms. But one day a letter from Shanghai was different. It did not contain the ordinary appeal or thanks for assistance received. It was a message from the famous Chinese apostle of Catholic Action, the noble-hearted Christian philanthropist, the modern Vincent de Paul of China, Mr. Lo Pa Hong.

This was not the first letter received from this illustrious champion of Christ, but it was the first to tell us of his great joy on learning that a shrine of Perpetual Adoration had been erected at Mundelein, Illinois. He had received a picture of the Shrine and it had thrilled him with joy. Again he lived over those days of the "magnificent celebration of the Eucharistic Congress in Chicago," when he "had the honor of carrying the canopy on the solemn occasion" of the closing procession. He assures us that he remembers very well the location of our Shrine, which is a memorial of that great demonstration of Faith. How could he forget it? — the spot a few hundred yards from the east bridge on the seminary campus, where the rain poured forth in torrents just as the solemn procession had reached that point! Was it a harbinger of the torrents of grace to flood from the Eucharistic Heart of Jesus to be there enthroned?

This truly devout Catholic, different from us in country, race and color, this admirable apostle in the midst of a pagan land, is *one* with us in Eucharistic love, and assures us that he is "thanking God for all the blessings granted to those who have the privilege of visiting this sanctuary of Perpetual Adoration."

On October 2d, two years will have passed since the dedication of the permanent Adoration Shrine at Mundelein, Illinois. From dawn till eve and from twilight till dawn, the Benedictine Sisters have never ceased to pay the homage of adoration, praise, thanksgiving and atonement to Jesus Christ, the King of Love, exposed upon their altar. Their petitions, too, have hourly ascended, and we trust their supplications have unlocked the treasury of the Divine Heart of Jesus, inclining Him to bestow spiritual and material gifts upon our friends and benefactors, — yes, even upon all mankind.

The Holy Eucharist is the most splendid effusion of God's love!

Come, let us adore!

Little Lovers

DEAR Little Lovers! This is the beautiful month of the Holy Rosary. We hope you will all pray the Rosary daily, so that you may have a spiritual garland of roses to place at Our Blessed Mother's feet each day and receive from her many graces in return. The Rosary is a devotion which ought to be very dear to every Catholic, for it is a devotion very pleasing to the Mother of God. At the beginning of this month there are also two feasts which deserve to be loved especially by the Little Lovers — the feast of the holy Guardian Angels on October 2d and that of the Little Flower on October 3d.

Servers of the Great King

We have been wondering how you liked the story of St. Tarsicius. Do you think you would have been as brave as he was if you had been in his place? Perhaps you noticed, when reading about him, that he was an altar boy and had just finished serving Mass when the priest sent him on the holy errand which cost him his life. As so many of our Eucharistic Knights are altar boys, or expect to be when they are old enough, we shall devote a few Little Lovers articles to this subject. We shall speak of the traits of a good altar boy, and the holy duties which he is privileged to perform. We hope in this way to help you to become model servers, so that you may never displease Jesus by bad behavior at the altar and so that you may edify those who see you.

Archduke Otto, heir to the Austria-Hungarian throne, with two of his brothers ready to serve for Benediction in their palace-chapel.

Dear Eucharistic Handmaids, you will not feel slighted, will you,

if the next few issues are devoted to a subject which concerns boys more than girls? Another time we shall have something of special interest to you. Most of you have one or more brothers who serve, and you will be glad to know what is expected of a good altar boy so that you can help them. There are many little things you can do, such as helping them to study the prayers, seeing that their hands and face are clean, and helping them to keep their clothes neat. This will please Jesus, if you do it out of respect for the Blessed Sacrament.

First of all, then, let us consider what a great honor it is to be an altar boy. Have you not often thought, when reading stories about kings and princes, "How I should love to serve at the court of a king!" But think whom it is the altar boy serves! It is Jesus Christ, the King of Heaven, who is infinitely greater than all the kings and princes of earth. What an honor for you to perform even the smallest service for this great King! The priest whom you serve at the altar is the representative of Christ. When you serve him, you wait upon our Lord Himself. Do you always think of this when you serve at the altar? Once an altar boy was invited to call on a Bishop, who was a very kind man. Carefully, very carefully, he washed his hands, combed his hair, brushed his clothes and polished his shoes. The Bishop received him kindly, and noticing how clean his shoes were, said to him: "Why, my dear boy, how could you keep your shoes so clean when the streets are so muddy?" "Oh, dear Bishop, I was very careful on the way," the boy answered. "But you had such dirty shoes this morning when you served Mass," remarked the Bishop. "I did not know I was to serve Holy Mass for a Bishop," said the boy, "or I would have polished them before I came."

The late Emperor Charles of Austria, shortly before his death in exile. The little altar boys can fish as well as pray.

"But don't you know, my dear boy," said the venerable Bishop,

kindly but earnestly, "that whenever you serve at Holy Mass you are before a much greater person than I am? You are before the great and good God, whom the angels without number adore."

The little boy hung his head in shame, and after that he was always very careful about his appearance at the altar.

In the picture (p. 188) you see three little altar boys, ready to serve at Benediction. They are the Crown Prince Otto and his two brothers, Princes Robert and Felix, sons of the late Emperor Charles of Austria. These little princes felt greatly honored to serve whenever Holy Mass was said in the private chapel of their palace. Their pious parents taught them to be very devout and well behaved at the altar. But they liked fun, too, and sometimes they went fishing with their father. These princes are now grown, but they still consider it a privilege to serve whenever Holy Mass is offered up in their private home at Lequitio, Spain, where they live in exile. To be continued next month.

A Surprise

We have been planning a surprise for you while you were away on your summer's vacation. Now that you are back at school, and taking up your studies with fresh enthusiasm, we will tell you what it is. It is something that all boys and girls like — A CONTEST! The conditions and rules are not difficult, and we hope many boys and girls will enter the contest, as competition always makes things more interesting.

CONDITIONS: —

For the **best letter** on: **Five Things a Child Should Learn from the Child Jesus in the Crib,** we will give as a prize a beautiful little statue of the Infant Jesus of Prague. The contest will last from October 10th till December 10th. The prize will be sent in time so the winner may have it for Christmas. The name and letter of the winner will be printed in the February issue. The **five next best letters** will be given honorable mention, and their writers will each receive a medal and a booklet of devotions to the Infant Jesus. You will find it helpful if you take a picture of the Infant Jesus and study it before you write your letter. Those on the page of Christmas greetings in this issue will do very well for this purpose. The neatness of your papers will also be taken into consideration when judging the prize winner.

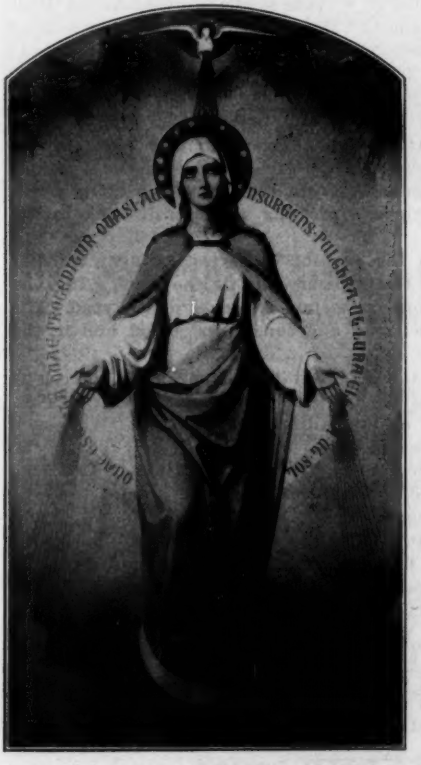
Rules: —

1. Do not copy from a book, but give your own ideas in your own words. (Small children may ask someone to help them.)
2. Write your name and home address plainly at the end of your letter.
3. Give your age, and the name of the school which you attend.
4. Post your letter before midnight of December 10th.
5. Address your letter in care of Department L.

VIRTUE FOR OCTOBER: Show special love for the Blessed Virgin by praying the Rosary every day without looking around or giving in to restlessness. It will help you to pray the Rosary with

devotion if you offer it each day for some certain intention, such as: For the spread of the Catholic Faith; for the intention of the Pope; for your parents; for increase of devotion to the Blessed Sacrament, etc. Your parents or teachers will gladly help you to make your intentions. It will also please the Blessed Virgin very much if you receive Holy Communion in her honor.

ASPIRATION: Queen of the Most Holy Rosary, pray for us! (Ind. 100 days each time.)



FOR LOVE OF MARY

A COPY of this beautiful picture of the Immaculate Conception, in delicate pastel shades, will be sent to each subscriber this year on receipt of RENEWAL of subscription. Thirty years ago the first issue of "Tabernacle and Purgatory" went forth under the protection of the Blessed Virgin Mary. During all these years, the magazine has sought to encourage devotion to the Blessed Mother of God in close union with devotion to our Eucharistic Lord. The month of October is dedicated to the Queen of the Most Holy Rosary. This is a title very dear to Mary, and one under which she loves to be invoked and honored. Assuredly it would please her if many subscribers would, in her honor, send their renewals to "Tabernacle and Purgatory" this month.

This sweet picture of the Immaculate Conception has been deeply appreciated by those who have received it, as a remembrance not only of the 80th anniversary of the declaration of the dogma of the Immaculate Conception (December 8, 1934), but also of the first International Marian Congress held in our country this year, August 12 to 15th.

A Lady from Philadelphia writes: "Your magazine 'Tabernacle and Purgatory' is so beautiful that in spite of the times I decided I simply must have it each month. The beauty and devotional value is beyond description. No publication will be more welcome in our home."

Address: Benedictine Convent of Perpetual Adoration, Clyde, Missouri

Miss Madeline O'Malley
1518 W. Thompson St.
Phila. Pa.

Speeding Heavenward

LAST summer, a locomotive engineer made a retreat at a retreat house in the suburbs of a large city. While in conversation with the retreat master, a priest of a religious order, the engineer told the Father that he had been on a regular run for the past thirty years. During all that time, he admitted, he had never passed a Catholic church without greeting Jesus in the Most Blessed Sacrament. His usual salutation was: "Praised be Jesus Christ," or "Praised and adored be the Most Blessed Sacrament of the Altar." This man, with soul so pure, with hands so roughened by the throttle wheel, and often clad in greasy overalls, rose to poetic heights when he described to the priest how beautiful it was at night, when the train would be speeding past a church and the ruby glow of the sanctuary lamp would send its bright gleams through the windows as a greeting from Jesus on the altar. It was then especially that the engineer's greeting would waft back to the Divine Prisoner.

Further questioning on the part of the priest brought to light that the engineer prays the Rosary every day on the train. This, he explained, could easily be done on certain stretches of the road. His fireman, he said, was a quiet man and sometimes joined him in the recitation of the beads.

As might be expected, this engineer is a happy man, blessed by God. In all the thirty years he has been running an engine, he has never had the least accident on the railroad or elsewhere. With such a father, the family is most happy also. Blessed with six children, the parents have brought sacrifices to pay for the education of two sons who are soon to be ordained to the priesthood, and a third son will soon enter a Benedictine monastery.

Such is the life of a man who makes a yearly retreat. Such are the fruits: **Fidelity to God, fidelity to his family, fidelity to his duty; happiness in God, love in his home circle, contentment in his labors.** This man is assuredly speeding heavenward. We may hope that at the end of his last journey he will receive a loving greeting from Him whom he has so faithfully greeted in his daily trips. Those priests who are zealously promoting retreats for laymen are certainly engaged in one of the most fruitful apostolates to bring about the reign of Christ the King in our hearts and homes.

Contents — October, 1934

A "Truly Golden Manual" — The Rosary, an Alms for the Suffering Souls — Mary Watches and Protects — Spain's Triumph Through the Rosary — Mary's Highest Dignity — The Divine Sun — Know and Explain Your Catholic Faith — The "Well-Spring of Grace" — Redemption by Merciful Love — Reverence — St. Philip's Favorite Invocations — As She Neared the Eternal Shore — United in Joy — Little Lovers — For Love of Mary — Speeding Heavenward.

Special Christmas Offer

(60 booklets — $3.50)

AS a special Christmas value, we offer our entire collection of 60 **inspiring devotional booklets** for only $3.50. This will enable you to obtain the complete collection at a saving of $1.00. What Christmas gift could be more acceptable than this library of booklets, whose contents will be a never-failing source of consolation and edification to the recipient? Unlike works of fiction, these booklets may be read and re-read with ever new interest and fresh inspiration. This would be **an ideal Christmas gift** for families, priests and religious, as also for individual lay persons. If one would not care to give the entire collection to one person, the booklets may be divided into sets, as for instance the **Sacred Heart Library** and other sets mentioned. These may be ordered separately at prices given, as well as single copies. **If desired, booklets will be made up in an attractive holiday package** and sent directly to a given address, with greeting card bearing the sender's name.

Sacred Heart Library

(7 booklets — 50¢)

1. True Veneration of the Sacred Heart
2. Come, Let Us Adore
3. Enthronement of the Sacred Heart
4. Six Discourses on the Enthronement
5. All for Thee, O Heart of Jesus
6. Guard of Honor & the Holy Hour
7. Message of the Sacred Heart

(Numbers 1 to 4, 10¢ each; 5 & 6, 5¢ each; No. 7, 3 for 10¢.)

Blessed Sacrament Library

(12 booklets — 75¢)

1. God Himself Our Sacrifice
2. In the Splendor of the Morning Sun
3. Eucharistic Miracles
4. God with Us
5. The Holy Eucharist, Our All
6. The Bread of Life
7. Jesus, Joy of My Heart
8. Jesus Loves Me
9. Jesus Pleads for My Love
10. Jesus One with Me
11. Communicate Frequently and Devoutly
12. My Daily Visit

(Numbers 1 to 6, 10¢ each; 7 to 12, 5¢ each.)

Blessed Virgin Library

(9 booklets — 65¢)

1. Devotion to Mary
2. Mary, Mother of God
3. Under Mary's Mantle
4. Mary, Our Mother
5. De Montfort's Devotion to Mary
6. The Rosary, My Treasure
7. Communion Devotions in Union with Mary
8. Devotion to the Mother of Sorrows
9. Mary's Seven Sorrows

(Numbers 1 to 6, 10¢ each; 7, 8 & 9, 5¢ each.)

Miscellaneous Subjects

Devotion to the Most Holy Trinity
Devotion to the Holy Ghost
Wonders of the Miraculous Crucifix
Devotion to the Holy Wounds
The Message from Konnersreuth
More Precious than Diamonds
Prayer, the Great Means of Grace
Most Consoling for the Human Heart Vols. 1 & 2
Words of Consolation for the Sick and Afflicted
Go to Joseph
St. Benedict, the Beloved of God
St. Anthony the Wonderworker
St. Gertrude the Great
St. Teresa of the Child Jesus
Words of Our Lord to Benigna Consolata

(Above booklets 10¢ each.)

Little Devotions to the Infant Jesus
Devotion to the Infant Jesus of Prague
From Olivet to Calvary
Devotion to the Holy Face
Devotion to the Precious Blood
Magnificence of the Love of God and Efficacy of Perfect Contrition
Conformity to the Will of God
Our Savior's Goodness to Those who Trust Him
Indulgenced Prayers & Aspirations
Devotions to St. Joseph
Good St. Ann
St. Jude Thaddeus, Helper in Great Need, & St. Rita, Advocate of the Impossible
All Ye Who Mourn
The Jubilee Year of Redemption, 1933

(Above booklets 5¢ each.)

Message of the Sacred Heart
Holy Water in the Christian Home
Assist the Souls in Purgatory

(Above booklets, 3 for 10¢)

Prices given do not include postage. It will be a favor to us if remittance accompanies orders under $1.00. Generous reduction for quantities of 100 or more.

Address: *Benedictine Convent of Perpetual Adoration, Clyde, Missouri*

Worthy—Practical—Delightful

THE brisk October air presages the coming of winter and reminds us that Christmas is not far off... More than ever is the Christmas gift problem a perplexing one during these times of unemployment and shortage of money. A gift worthy, practical and delightful, and at the same time inexpensive, would be a subscription to our Eucharistic magazine, "Tabernacle and Purgatory." At our reduced rate, A THREE-YEAR SUBSCRIPTION would cost only $2.00. Think of the many hours of wholesome enjoyment provided by such a gift, in addition to the spiritual benefit which the family or the individual would derive from the regular reading of this magazine.

By giving "Tabernacle and Purgatory" as a Christmas gift you will not only find an easy solution of your gift problem — you will help to realize the desires of the Holy Father, who is untiring in advocating the spread of Catholic literature; and at the same time, by lending support to our Community, you will help to maintain the sublime homage of Perpetual Adoration.

One-year subscriptions are at the usual rate of $1.00 per year ($1.25 for Canada and foreign countries).

Beautiful Devotional Pictures in Photo-tone

A worthy religious picture is always an appreciated gift. Our pictures, gathered from the works of master artists, are truly artistic and devotional.

Salvator Mundi (in delicate colors)	20 x 26 in.	$1.50
The Last Supper (da Vinci's)	19 x 32 in.	.50
Ecce Homo	12 x 16 in.	.25
Limpias Crucifix bust, 16 x 21 in. 40¢ ¾ length	16 x 25 in.	.50
Agony of our Lord } Companions	14 x 22 in.	.35
Mother Most Sorrowful } Companions	14 x 22 in.	.35
The Angel Gabriel Adoring the Divine Child	16 x 20 in.	.40
Our Lady of the Sacred Heart	18 x 26 in.	.40
Mother Most Amiable	15 x 21 in.	.40
Mother Most Admirable	9 x 14 in.	.20
St. Joseph in Glory	18 x 24 in.	.40
Death of St. Joseph	15 x 22 in.	.35
St. Benedict 7 x 10 in. 10¢	9 x 12 in.	.15
Angel Guardian	10 x 18 in.	.20
His Holiness, Pope Pius XI	16 x 22 in.	.40

Suitable for Enthronement

Sacred Heart of Jesus, full figure	16 x 25 in.	.40
bust, 11 x 14 in. 17¢	14 x 18 in.	.30
Sacred Heart, Pleading ¾ length With Consecration	8 x 12 in.	.10
Sacred Heart, Reigning With Consecration	8 x 12 in.	.10
Sacred Heart, Lover of Mankind 7 x 10 in. 10¢	17 x 24 in.	.50
With Consecration 8 x 12 in. 10¢	9 x 14 in.	.15
Sacred Heart of Jesus } Companions	14 x 18 in.	.35
Sacred Heart of Mary } Companions	14 x 18 in.	.35
Sacred Heart of Jesus (Subjects: Pleading, Reigning or Lover) with Consecration and place for names. Please mention subject desired.	12 x 16 in.	.10

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October - the Month of the Holy Rosary

MARY desires to be venerated as **Queen of the Holy Rosary.** This title was conferred upon her by Pope Leo XIII, one of the most zealous promoters of the Rosary devotion. "How glorious will it be," wrote this great Pontiff, "when in cities, in towns, in places of business, on land, on sea, to the very limits of the Catholic world, **hundreds of thousands of pious souls,** in united praise and petition, with one heart and one voice, at every hour, **unanimously greet Mary and hope all things from Mary."** Now that our present Holy Father has made it possible to gain the Rosary indulgences by merely carrying a rosary on one's person, without holding the beads, when engaged in work, etc., this holy desire of Pope Leo's ought assuredly to be realized.

Rosaries

When remittance accompanies the order, rosaries will be blessed with the Dominican, Crosier and Papal indulgences.

Imitation of precious stone beads on heavy **sterling silver chain**	
Colors: light blue, pink or green	$4.00
Same beads on **lighter** chain	2.00
Medium large beads of **Irish horn,** steel chain. Length 21 in.	1.00
Round cocoa beads on heavy German-silver chain, very strong Length 19 in.	1.25
Medium oval cocoa beads on securely fastened silver-plated chain with nickel-bound cross. Length 18 in.	1.00
Colored beads on **German-silver** chain	.90
Oval cocoa beads on white metal chain	.50
Medium sized cocoa beads	.35
Cocoa beads, with one link between	.40

CRUCIFIXES

When remittance accompanies the order, Crucifixes will be enriched with the Papal indulgences, the indulgences of the Stations and of the dying.

Hanging Crucifix, **rosewood** cross, brass inlaid, with **bronze** corpus. Size 12 in.	$2.25
Same in 8 in. size	1.00
Hanging Crucifix, **rosewood** cross, plain, with metal corpus, 12 in.	2.00
Imported **real ebony** Crucifix, **silver oxidized** corpus, beveled edge. 7½ in.	1.25
Ebony Crucifix, with **oxidized** corpus and solid nickel back. 4 in.	1.25

Ebony Crucifixes, with oxidized corpus, plain edge

8 in.	$1.50			4½ in.	.60
6 in.	.90			3 in.	.35
Nickel-bound Crucifixes: 10 in.	$1.75	7 in.	$1.00	6 in.	.75
		5 in.	.50	4 in.	.40

Benedictine Convent of Perpetual Adoration, Clyde, Missouri